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CHRIST AS A PHYSICIAN,

BY

JAMES C. JACKSON, M. D.,

OF

"OUR HOME ON THE HILLSIDE,"

DANVILLE, LIVINGSTON CO., N. Y.

"Through life, through death, through sorrow and through sinning;
Christ shall suffice me, for He hath sufficed.
Christ is the end, as Christ was the beginning,
Christ the beginning, and the end is Christ."

DANVILLE, N. Y.

OUR HOME PUBLISHING DEPARTMENT, PUBLISHERS.

1882.



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JAMES C. JACKSON, M. D.,

Consulting Physician of Our Home.

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CHRIST AS A PHYSICIAN.



A LETTER.

OUR HOME, Dansville, N. Y.,
September 1, 1875.

DR. JAMES C. JACKSON, Dear Brother :

We, the undersigned, having enjoyed for some time the privileges of your hygienic Home on the Hillside, and thus had ample opportunity to become acquainted with the aim, character and spirit of the Institution, desire to express to you our very great satisfaction in finding it so eminently christian. You have constantly, in all your sermons, lectures and more familiar parlor talks, held up Jesus Christ, who saves us from sin and who heals our diseases, as the author and finisher of our faith, and urged upon all your patients faith in Him and obedience to His laws. And we have also been delighted to find such manifest tokens of the presence of the Holy Spirit among the inmates of the Home, in the frequent testimonies given by christians to the fact of their advancement in the divine life while here, and by young converts to the fact of their having been led while here to embrace the Savior and enter upon a new, religious life. And the manner and extent of your utilizing this religious element as a therapeutic force have given us new ideas of the grandeur and glory of the gospel and of our obligations to its Divine author. The material and physical

benefits to be enjoyed in this Home are too obvious to need our mention. The beauty of the natural scenery around the Home, the purity of the air and water, and the perfect repose to be enjoyed here, the entire exemption from the follies of the fashionable world, and the natural modes of living which prevail here; all these we are glad to know are appreciated by all who have ever visited Dansville. We beg leave to assure you, and all your associates and helpers, of our deep sense of personal obligations for your kindness and courtesy while sojourning in the Home, and of our best wishes for your success in all your efforts to promote health reform among the people. We shall, as far as practicable, prevail upon friends and acquaintances to live according to the laws of life and health, as they are expounded here, and if ill, to come here in order to enjoy the means and opportunities provided in the Home for their restoration to health.

May the grace of our Lord Jesus Christ be with your spirit.

Your fellow-helpers to the truth,

DANIEL READ, pastor of the 1st Baptist Church, Brooklyn,
E. D., N. Y.

J. F. CLYMER, pastor of the M. E. Church, Glens Falls, N. Y.

A. J. ROWLAND, pastor of the 10th Street Baptist Church,
Philadelphia, Penna.

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Rev. M. E. KING, Methodist, Monmouth, Me.

Rev. E. B. UTT, Evangelical, Columbus City, Iowa.

Rev. MILO N. POWERS, Methodist, Centralia, Ill.

Rev. JOHN HENRY BRODT, Dansville, N. Y.

REPLY.

DEAR BRETHREN:

What a great hindrance to the progress of "The Glad Tidings" sickness is. Nothing so unmans one as ill health. It always disturbs the action of the mental faculties, or confuses the moral sense, or greatly benumbs the spiritual powers and lets loose the passions. Take an invalid having chronic or acute disease, and, whether child or adult, whether male or female, when health fails and sickness exists, the less desirable exhibitions of human nature are sure to be seen.

SICKNESS SANCTIFIES NO ONE.

On the contrary it demoralizes every one whom it touches. Arising as it always does, from the traverse or the violation of law, it is the natural foe of order, of peace, of prosperity, of success. Because it is the essential outgrowth of a spirit of disobedience to law, is it that christianity is opposed to it, for Christ's philosophy is in favor of law. He came not to destroy but to fulfil the law, to make law aid not hinder man's growth, to induce mankind, therefore, to obey not break law. There is no perversity which human nature ever takes on to which the Savior of mankind is in thought and effort more opposed than He is to its physical ailments.

Well He may be, since out of them springs such a vast brood of obstacles to the progress of His ideas. Crime and vice of every name and color are the progeny not infrequently of physical abnormality. In fact, the question might be raised whether the larger share of evils with which society is infested is not the legitimate offspring of bad conditions of living.

BODILY HOLINESS.

To any man or woman then, in whom the new life has germinated, there should spring up the idea and the purpose of *bodily* holiness. Christians live on earth altogether too much with bodies unconsecrated. They seek to honor their

Master in spirit while they fail to honor Him in body. It is not at all uncommon to see Christians showing in their own respective personalities antagonistic positions, their souls on Christ's side, their bodies substantially given over to Satan. Such a condition is very unfortunate for themselves not only, but very humiliating, and to the Master intensely mortifying, doubtless. Of course, nothing comes, or can come of it, in the direction of spiritual life, but failure. At best the condition only permits of formalized goodness, a kind of plastic piety that has its chief significance in religious ceremonies or rituals, in symbols and sacred observances. The attempt to extract the juices of life out of dry-rot is only less rewardful than the effort to obtain spiritual knowledge of Jesus through organized institutions alone. These can never be, at best, other than helps. When they are sought to be made substitutes for living spiritual experience, they become as destructive to the soul as poisons are to the body.

LACK OF THE HIGHER LIFE.

Now, every minister of Jesus who is in charge of a church, knows that the saddest fact with which he has to deal is the lack of evident vital godliness in his church members. If in any church in any denomination in the United States, more than one in four of its communicants show thorough, hearty, Christian life, such church is exceptionally blessed. Define christianity by any formula that involves living "godly in Christ Jesus," and the presentation of it by christians generally in their lives is vastly below its ordinary level. This defective exhibition of it is, in the main, owing, I think, not to a want of desire on the part of church members to live as they ought, so much as to a want of knowledge how to make their new impulse manifest. They are awkward and inexperienced in demonstration, and this failure to "put on Christ" so as to make Him visible to others, is owing very much to the activity and force of their bodily appetites and passions.

These war against the Spirit as the Spirit does against them, and so their souls find no rest, and they know but little of the peace that passeth understanding; while, if they are ailing, ill, or sick in body, their sickness only makes them spiritually more restive and intensifies their gloom.

SPIRITUAL UNREST.

One of the unhappiest conditions into which a christian can pass is that of spiritual vibration. If this becomes habitual or quite frequent he must suffer great misery. To be on "the heights" to-day, with the Sun of Righteousness shining on him with healing on his wings, inside happy, outside the prospect beautiful beyond compare—the whole of life resplendent with the golden glow that always illumines the Master's face—and to-morrow the whole of his life covered with the gray of November, if not with the blackness of its nights, is to be conditioned as no follower of Jesus ought ever to be. Life to a christian should be but the outward representation of an inward calmness and confidence that should enable him to master all earthly circumstances. Whatever of vexation, perplexity, or strife, may come to him, he should not be troubled. What Christ gives him as he goes along his pilgrimage, and what is to be his when his journey is ended, should so satisfy him that,

"Should the whole frame of Nature break,
In ruin and confusion hurled,
He, undisturbed, would bear the mighty shock,
And stand secure amid a falling world."

A christian should be above the disturbances of this life. Being a pilgrim, a sojourner, having in reality no permanent interests on earth and therefore no fixed conditions—no abiding place—why should passing difficulties harrass him? To be seriously troubled by them is as though a mere traveler passing on a journey through a country should take on and be worried by all the trials, difficulties and discour-

agements of its resident people. Troubles in this life, to a christian, always argue complex relations. They shadow distinctly modes of living on his part that constrain him. In some way he is bound, whereas he ought to be free. If a man, the cost of living, the maintenance of business, the welfare of the body politic,—if a woman the management of the house, the subjection to fashion, the demands of the family or of society, or some complication with worldly-minded and unregenerate persons, have so come to exist that the soul moves about with clipped wings, trudging toward Heaven instead of soaring and

“Cleaving the sky.”

The conditions of living on earth to most christians are aptly illustrated by Bunyan's Muekrake, who, while Heaven hung over his head a glittering crown, persisted in looking down and digging in the dirt instead of looking up to see what could be his for the asking.

CHRISTIANS PHYSICALLY ABNORMAL.

It seems to me that very much of the unrest and actual dissatisfaction with life which christians show,—so show that those who are not christians perceive them—is to be accounted for philosophically, only on the hypothesis that they are physically abnormal. If there be truth in this view, and my professional observation forces me to admit it, then the thing to be done in order to the attainment of more satisfactory spiritual life is for them to overcome as much as possible their bodily abnormalities, whatever these may be, and “presenting their bodies living sacrifices, holy and acceptable unto God, which is their reasonable,”—or as it might be rendered their spiritual—“service;” “be not conformed to this world, but be transformed by the renewing of their minds that they may know what is the pure and perfect and acceptable will of God.”

BODILY DISEASES SPIRITUAL HINDRANCES.

Now the forms of ailment which a human body can take on, and which, where any one or more of them exists, can and do make it a poor instrument for the manifestation of the graces of the Holy Spirit, are many. Numerous as they are, so numerous may be the spiritual hindrances. This is not a pretty picture to present, but better in this instance to paint a daub and have it true, than to cover the canvas of human life with the tints of Raphael and have it all untrue; and the truth is, our infirmities, however existing, are obstacles to the growth of the Divine life in the soul, and when they are of our creation and continuance they not infrequently rear themselves before us as almost insuperable obstructions. The dear Christ help the man or woman who has to cry out in the agonies of his spirit, "Who shall deliver me from this body of death."

Of the diseases which in this country persons have, it is entirely safe to say that nine-tenths are avoidable. And this too without any great pains-taking. Of a hundred sheep in a flock not ten of them die of disease. Of lambs born in any flock which has a herdsman's care not three per cent. perish, yet of all persons who die annually in this great and flourishing land—a goodly land it is!—full one-half die under five years of age. If God so cares for the sheep of the field, how much more does He care for those of Christ's flock. If christians would co-operate with their Master, death save by old age might be substantially abolished.

If a large proportion of the diseases which afflict our people are avoidable and might be avoided by christians if they lived close to Christ, then it is not far fetched to say that to be intimate with Him would enable all who are curable to get well. Christ as a physician for the body is not a whit less available, nor from any common sense view less serviceable, than as a Priest He is to the soul of man.

Of course to make Him potential a christian needs to do as He himself did when on earth, be reverent in spirit and obedient in act to the laws that relate to his life on earth. A sick christian, would he have Jesus cure him, must bring into service his reason, conscience, judgment, will, his passions, emotions, affections and intuitive perceptions. These he must place at the disposal and control of his Master. Having done so thoroughly and without reserve, let him proceed to use as best he can those agents, instruments, and influences which are admitted by general consent to be *health preserving*, and, my word for it, Christ will work for and accomplish his restoration to health as against apparently impossible odds. I have seen things done on this hillside in this direction marvelous to behold. Persons so worn down by disease as to be, to all ordinary conception, close to the gates of death, abandoned by the most skillful physicians, declared again and again to be past help, on coming here have been advised by me to submit their cases to Jesus and ask for His aid, and they have from that moment gone straight to health. True it was that they did not ignore but did recognize law and all its attributes and claims on them. True it was that they did not lie inert and passive—though they were loyally and lovingly submissive to God's will—but they set about co-working with God, and they wrought till they had so changed their consciousness that thought and emotion, passion and affection, sense and sensibility, animal instinct and spiritual perception were, one and all, active on the line of Christ's desires toward them, thus rendering it possible for Him to bring His magnificent resources to their aid. They "cried unto the Lord and He heard them and delivered them out of all their troubles." He set them on their feet and "established their goings."

From the point of view then wherein Christ is to be regarded as a healer of the sick—all the while and in all ways working in perfect accord with the laws and within the limits

of the human constitution—I desire Our Home on the Hill-side to be considered. Of what the human constitution is capable I think physicians and scientists as yet know but little. Generally speaking, men of learning have studied it physiologically not biologically. They have thought about and of it from its material and mechanical illustrations. They have not thought of it as having psychological as well as physiological constituents which enter into its essential making up. So thinking and failing to think, they have given little or no attention to those laws which have relation to the training, discipline, culture and development of the spirit of man. If he is sick, they proceed to consider him as so much mass of organized matter, and so subject to the action or reaction upon him of chemical agents. Thus has sprung up into universal use the system of drug-medication, and all the diseases which have origin in morbid consciousness—whether of thought, feeling, passion, emotion, sense or sensibility—are treated, *secundum artem*, and as though they had cause only in some disordered condition of body, rather than in some intellectual or emotional or passional perversities. This putting effect for cause is the mistake of our age—and a woeful mistake it is—and so far as the life of man on earth is concerned, to rectify it constitutes the chief purpose and labor of the Savior of men. The whole philosophy of His thought, the entire force of his statements, never for pungency and conciseness equaled, the whole tenor of His teaching, the drift of His life, His death, His resurrection and ascension, all unequivocally point to the idea that if man would live free from sickness, suffering and sin on earth, he must recognize that he has a soul, which for his body's sake as well as for its own, must lift its face towards its Master's.

WHAT THE BIBLE TEACHES.

The Bible teaches nothing more certainly than that the Divine life in man is not the result of the development of

his natural faculties under the operation of material agencies alone. On the other hand, Christ distinctly affirms—and this affirmation, like the gulf stream in the Atlantic, runs clear through the epistolary correspondence of the apostles—that a person in order to become his disciple, or in modern phrase a christian, must take in a new element which is not born in him and which therefore does not belong to him naturally. No matter how well his physical frame may be organized, nor how happy the combination of his mental and moral faculties, these are subject to the limits both of time and space within which law operates. But, when he gets the new element in him, and so takes on new birth, his life, instead of being limited by law, however extensive the boundary of its action on and over him may be, becomes limitless. God's life has no measurement. He is unconditioned. He creates space. Everything is bounded by Him. He is indescribable, immeasurable.

When, therefore, the life that is in God enters into a human creature, and which life is altogether of different order from that which we see evolved in Nature, since God is unconditioned, development by law alone ceases, and growth by Divine impulse as well as by law takes place. Thenceforward, the question of the highest possible interest to the subject of the new life, is, which of these two orders of life, the superimposed or the evolutionary, the supernatural or the natural, the spiritual or the fleshly, is to govern. It is for him to decide. To the Force that comes directly from God, what the Bible terms the Holy Spirit, or to that which is evolved through matter, under the working of the laws which govern it, he must consciously subject himself. If to the former, all changes, however slow, and at any given time or point of observation however feeble, must be to the rooting out of the death element in him, and to the increase of the deathless; and according to this increase will the illnesses, ailments, sicknesses and sufferings which, allied to, culminate in death, disappear.

THE MAGNIFICENCE OF LIBERTY.

One can see from this view what an immense swing toward Christly liberty this Divine element, put into a human being, gives him. In seizing his animal instincts and holding them subject to its own impulsions, in touching his intellect and quickening it to act after the Divine order, in making nicely discriminative his moral sense and so enlarging his relations to his fellows, in penetrating to the very marrow of his inner consciousness and so giving it power to get glimpses at least of the things that God has prepared for them that love Him; it so endows and endues him as largely to enfranchise him.

I can conceive of nothing so delightful, so joyous, so inspiring, so ecstatic, so health-giving, so thoroughly and consciously saving, as being filled with the fullness of God; being so under the guidance of the Holy Spirit as to have no passion nor appetite, no propensity nor instinct, no thought nor feeling, no conscience nor judgment, no wish nor will, diverse from God's; but on the other hand constantly to cry out in any and every way in which consciousness can take voice, "Not my will, but thine, O God, be done." Such one has begun to be free. God has so touched him as to give him a foretaste of heaven. He has opened the man's own nature and let him have view of its possibilities, and at the sight, all things of time and sense lessen in his estimation. His grasp on earth is loosened. His clasp on heaven is tightened. Law more and more lets him alone. Divine Love embraces him, and when it thoroughly envelops him, and hides his life away with Christ's life in the bosom of God, Liberty—the quintessence of God's nature—takes him by the hand and tenders him the freedom of the Universe. It says to him: "All things are yours, for you are Christ's and Christ is God's."

.

A FAIR QUESTION.

Thus to a person so related to life on earth is it philosophical or rational to suppose that if the possibility exists of his being free from disease and its legitimate results, he will still be subject thereto? To me it is not. On the contrary I am sure that the physiology, metaphysics, and psychology of human nature unitedly recognize the improbability of the supposition. Every well educated physician, teacher or preacher knows that a mental impression or spiritual emotion can and must so affect the nervous system as to modify the circulation of the blood, and thereby alter the relation to each other of the parts of a human body. This being so, how can a person who has come under the influence of Force so much more intelligent, powerful and constant than any he possesses, as to induce him to give himself up cheerfully to its sway, fail to feel the life-giving effects of it, since the Force is life itself. Christianity—not represented by modes or ceremonies or ritualistic or legal observances, but by peace and joy in the Holy Spirit—is the grandest preventive and curative of disease known to mortal man.

Is there anything so transcendental in this view as to justify doubt in regard to it? If so what and wherein? That Christ when on earth did wield a power over human diseases most wonderful is as well authenticated as that he had existence; and that he demonstrated that “it is the spirit that quickeneth,” while “the flesh profiteth nothing,” is unquestionable. While here He had power over elemental forces, and controlled fundamental conditions. Even organic substances and forces answered to His call. He made water into wine. He stilled the winds and the waves of the sea. He raised the lame on to his feet by a touch, and spake and restored a withered arm. This being so, how should His ascension lessen His earthly potency? Man is so constituted that any force that is legitimate to his use and advantage, whether in coarse or crude form is not enervated

by sublimation. In fact, the more refined and purified it is, the more effective does it become. To lay off the conditions essential to earthly life must have added inconceivably to Christ's centripetal power. He must have understood this when on one occasion He said: "Touch me not; for I am not yet ascended to my Father." This bespoke consciousness of increased resources when He should have ascended. And that this added power should be less available to the mitigation of disease than when He was on earth is not to be accepted unless proved beyond cavil. True, the intermediate agencies may be more cumbersome than when He was a dweller in Judea; but this drawback is much more than made up by His superior attraction and by the freedom of action which His glorified personality confers.

THE DIVINE PHILOSOPHY OF GETTING WELL.

The philosophy which He left behind him declares explicitly that the true way for those who believe on Him to get well of their diseases is to partake of His vitality, and the method by which to do this is to become imbued with His spirit, and then to live as He did. The psychological force thus made available will prove efficiently curative in the exact ratio of the impression made on the consciousness of the subject of it, and what the measure of its potency will be, may be readily inferred from the results of the action of the emotions, when these are stirred by ordinary mental motives. Emotional diseases which are very distressing to the subjects of them, and which baffle the best remedial medicines of the Profession, yield to the influence of the imagination. I have in a great many instances seized on the imaginations of invalids who were not lunatics, nor hallucinated persons, nor persons crazed, but persons having diseases purely physical, like piles, neuralgia, constipation, bronchitis, sick headache, severe vomiting, diarrhoea, bloody flux, pneumonia, enlarged liver, rheumatism, sciatica, cancer in the breast, and various other diseases, and holding the

patients steady to my conception, carried them from sick beds to thorough health, using no agency nor instrumentality whatever for curative purposes, save such as is always serviceable to the preservation of health. Now, if to lay hold of one's consciousness and keep it impressed by my idea for days, weeks and months together, never letting it out from under my pressure, bearing down hard upon it if it showed itself in any way restive, did result, as in hundreds and hundreds of cases it has done, in enabling my sick patients to get well, am I fanatical or illusive in my view that Jesus Christ with His infinite resources of Spiritual Force can so project it into an invalid and so affect him that his bodily conditions shall be changed?

WHY SHOULD THIS NOT BE?

As between mind and body why should not the rule work both ways? Every person of reflection knows that his bodily states influence his intellectual conceptions. Sick in body, his mind becomes depressed. Restored in body, his mind takes on vivacity and vigor. If, therefore, when the body becomes sick, the mind may become diseased, why may not the body become diseased when the mind becomes disordered? And if so, why does not the true order of treatment consist in administering mental remedies?

Admit this, and what is the logical inference with respect to the cure of all those bodily diseases which spring out of disordered affections or perverse states of the human heart? Is it not that the heart shall be doctored? or in other words that its affections shall be changed and the person's life so altered that he shall become whole?

Out of the heart proceed evil thoughts, from these are born evil deeds, from these spring naturally enough horrible diseases of body which no material remedy can reach. Take drunkenness as an instance. Medical science confesses its impotence to cure this disease through any substance known to the *materia medica*. Take gluttony, seen sometimes in

the form of hunger mania. No formula of the schools can reach it. Take lechery—what exhibit of medicine can overcome it? Drunken, gluttonous, and libidinous indulgences arise out of misbehaving desires and misdirected affections, so that the reason, the conscience, the judgment and the will are disturbed if not dethroned, and the passions are let loose to riot and revel like a wine-bibber at a banquet. Thus the subject thinks wrongly, feels wrongly, and acts wrongly.

CONSIDER A LITTLE.

Count the diseases which arise from the drinking of ardent spirits, from excessive eating, and from sexual incontinence, and you cover a large three-fourths of all with which physicians have to deal. This brood of ailments originating in intellectually and affectionally depraved consciousness burrows in the human body, and making a warren of it fill it full of their own uncleanness, till blood and bone, fiber and sinew, nerve and membrane, one and all become diseased, and the man or woman is sick through and through. How vain the skill of doctors if seen only in the administration of doses. What such invalids need most for their restoration to health is to be restored to the dignities of human nature, to feel a fresh stream of manliness running through them, like water over a sharp declivity, bubbling, sparkling and laughing as it goes. The higher elements that constitute the healthy and the hearty man, are lacking in them. They do not need nitrates, nor phosphates, nor carbonates, half so much as they do reverence for Law, and for God, its Author; half so much as they do a sweet spirit of obedience and hope and faith and vigorous endeavor. Their souls want doctoring and dealing with, not by homilies, nor by moral platitudes; but by the application to their bodily habits, ways, fashions, methods and modes of life on earth, of that philosophy of living which is termed christianity, and which, originating with Jesus Christ, was introduced by Him and his disciples to human notice nearly 1900 years

ago. Accepting this philosophy heartily and applying it faithfully to its full extent in all matters pertaining to life and health on earth, the immense efficacy of physical law to affect and regulate bodily states is fully at their service and disposal. Besides this great help, which comes to them direct through their material relations, there is the spiritual help which can come to them curatively, through their spiritual relations to Jesus. These relations may be such that great intimacy between the invalid and his great Physician will come to exist, and when it does, there is no disease which does not exist by reason of defective organism or from structural lesion which is not entirely curable.

THE HIGHER POTENCIES.

While, therefore, I recognize and am actively and enthusiastically in use of all material substances, agents, instruments and influences which are legitimately and so hygienically appropriable by the living human body for its preservation and restoration, I am a firm believer in and advocate for those higher forces which the Savior of mankind holds at disposal for the cure of all human ills. These psychical instrumentalities are immense in potency, and no less remarkable in their great adaptation. No person, whatever his nationality or condition of education or culture, is outside of the line of their operation. Emanating from Deity, and being, as it were, the breath of His mouth, they possess an intrinsic or inhering vitality that affects all that it touches. The conditions of their application and their effectiveness being complied with, they work wonders; under the inspiration and guidance of the Holy Spirit to whom Jesus has committed them for use, whoever has any curable disease can be made the recipient of them. They work often very silently, but they produce very great changes. They work in harmony with law always, so far as I know their way of working; but they quite often supersede law, bringing about desired results in and after a form that seems to set aside the

use of physical remedies. Their action appears to depend on the conditions of mind and spirit of the patient. Full of faith, hope and love, an appeal to Jesus for help by an invalid I have never known to be fruitless. In every instance, without exception, good has come to the subject. The mind has been lifted and essentially toned, the spirit has been invigorated and refreshed, the body—if incurable—has had its sufferings assuaged, or if curable has been made to take on improvement, and in many instances immediate convalescence has been observed.

THEIR CUMULATION AND INCREASED VALUE THEREBY.

This view, however, does not exhaust the subject, nor even describe it in the best manner. These physical forces intensify themselves as they cumulate. They augment as their personal representatives associate. Have ten, fifty or a hundred christians come together, being of one mind as touching any effect desired to be produced, and the surety of the result is increased in proportion to the unity and strength of the impression entertained. Then organize this impression, and so create a public sentiment, support this by the intellectual convictions of individual christians as in *Our Home*, and thereby make a public opinion that shall recognize and accept these psychical forces as a therapeutic, and it is easy to see how effective they must be as a curative to the invalids who come here. To christians they are actual nourishment. To some of them they are as life from the dead. Henceforth Jesus is no longer a myth, nor His religion a dreamy idealism, beautiful in contemplation but of no practical use to them in their conflicts with the world, the flesh and the devil. Both He and it are not only of conceivable value but become of great service. He can be appealed to in all troublous conditions. It can be made helpful in all conditions and circumstances.

A feeling thus held in common by a number of persons,

when combined and made active, unquestionably becomes more efficient than it could possibly be were they disjointed.

MORBID CONDITIONS CRITICISED.

Let a hundred persons, men and women, believe and feel that the Savior of men is as powerful to save them from sickness as He is from sin, and then let them band themselves together to give such thought and sentiment expression in an active and permanent form, and within the radius of their influence disease of any kind finds difficult lodgment. The quiet and the more observable, or the private and the public confession that Jesus is a Savior from "the ills that flesh is heir to," necessarily subjects all morbid conditions to criticism and public opposition. Invalids are exhorted and urged to contend against their ailments. Faith, Hope and Love, Reason, Judgment and Will are summoned to the support of the crusade against disease. The social forces are rallied to the contest, the victim to disease is not left to himself; he has the sympathy, the regard, the good will and the Christly love of his fellows, and by the aid of these and the ministrations of the Spirit, he gets into conditions where hygienic agencies become potential, and so he gets well.

THUS THE TREATMENT BECOMES PSYCHO-HYGIENIC.

It does not set aside the laws which promote health of body. It only adds greatly to their efficacy, by bringing into play the supporting and saving forces of the Holy Spirit. It recognizes christianity as a scheme to save *men*, not souls simply. It unites the material and the spiritual agencies which Jesus has in keeping. It makes heaven as a place, possible, because it makes it a state—actual with men. It establishes the kingdom of God within men in order to enable them to enter into the kingdom of God. It makes Jesus a living Presence to those who accept him, instead of a far off Abstraction, and in and by the aid of both law and

gospel, it so utilizes Him and His, that those who believe are redeemed, consecrated, sanctified and saved from sickness and sin and their terrible consequences.

NOT WHOLLY UNINSTRUCTIVE.

It may not be wholly uninformative to others who, unlike yourselves, have not had an opportunity to observe the workings of the psycho-hygienic system of treating invalids and the wonderful results that have followed its application, for me to say that over 500 persons, during our life on the Hillside, have publicly avowed, while patients, their purpose to follow Jesus and be His true and loving disciples. Of these, as far as I know, not one has died from disease. Many of them I know from their letters to me, have not been sick in years. Others, though ailing at times, have not found it at all needful to employ physicians, and they uniformly speak of the preciousness of Christ to them, of the comfortings of the Spirit, of their separation from the world, of their delight in life and its labors, of the peace which flows like a river, and of God's love which fills them full. Not a few of them have the most hearty and spiritually healthful experiences to relate. They talk like young apostles, they are luminous with heaven's light. They evidently occupy a range of thought and feeling and experience as much higher than the followers of Jesus usually do as can easily be conceived; and in my opinion how and why they do, is, after long and careful observation, to be accounted for only on the theory and the fact that they recognize their bodies as temples of the Spirit of God, and live and act accordingly.

A NOTICEABLE EFFECT.

I doubt whether there can be found in Christendom a church which, under its ordinary and extraordinary means for the conversion of men, can show a more constant, steadier and more noticeable and happier result in this direction than is observed in Our Home. I feel quite sure there cannot be

found one where greater deliverances from sickness as well as sin are wrought. You yourselves for the little while you were patients were eye witnesses to marvelous yet silent transformations of body and spirit. I am glad of your testimony, for it was not sought by me nor mine, and all the more because it gives the glory of this magnificent work where it belongs—to your Master and mine.

FAVORABLE CONDITIONS.

Now, brethren, while we who are at work in Our Home are neither bigoted nor sectarian, nor foolish enough to think or feel that unto us has been committed a monopoly of healing the sick or helping sinners to find Him who is “the Way, the Truth and the Life,” we do feel and think that fairly to understand the laws of life and health, and reverently to obey them, and so if not sick to keep well, or if sick to get well, is inevitably to create conditions under which the higher faculties of man can take new spring and advanced culture, and so all the more easily come under the guidance and quickening of the divine spirit. In thus thinking and feeling we claim the right to enjoy life. We therefore play as well as pray, work as well as worship, are hilarious as well as grave, have fun and frolic as well as faith and fervor of spirit; in all things, however, whether we eat or drink or whatever we do, we seek to do all to the glory of Him who is our Life.

A GRAND PLACE.

To men of your profession, Our Home is or may be a grand place, as it has been and is to many thoughtful, earnest and close thinking, hard working men and women in the various walks of life. Under our civilization, the intelligent, social and emotional forces of reflective and business people are subject to great taxation and over strain. Life with them is for the most part very factitious, intensely artificial, greatly exciting, beyond measure fatiguing, with no natural reliefs, or resting or reposeful spots along its highways. They

know nothing of recreations. They only know of diversified dissipations, therefore they know nothing of rest. Very few persons have any idea that the legitimate and natural, and therefore God-ordained re-agent to fatigue is rest. Our Home is a great "rest cure." Here one can vegetate, "the world forgetting, by the world forgot." The clergyman can fold his surplice carefully, and laying it away for awhile become simply a man. If he is bright and hearty, having the courage to be true and free, he can in the spirit of a devout disciple cause the shadow on the dial of his life to go back and still back, till days shall ripen into years, and his life become resplendent in the glory of deeds well done.

I hope to live to see the day when invalids shall flock in crowded numbers to this hillside and breathing its pure air, drinking its pure water, reposing in its quiet, enjoying its freedom, get the rest so positively needful for their recovery from the diseases that afflict and torment them. And along with this achievement, may the higher life come to them, outspread to their vision in such delightful display, that they shall be made supremely worshipful evermore.

I am, for the redemption of man from sickness and sin,

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